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Egyptian religion, but he also shows how the Babylonian gods, unlike the Egyptian, are gods of the practical, present life rather than of the other world.—*Mythologie des Buddhismus in Thibet und der Mongolei*. Von Albert Grünwedel. (Leipzig: Brockhaus, 1900; pp. xxxv + 244; M. 8.) This work, which bears the subtitle "Führer durch die Sammlung des Fürsten E. Uchtomskij" and has as frontispiece a portrait of this Russian prince, is in reality an admirable little treatise on Tibetan and Mongol Buddhism as illustrated in its religious objects, images, implements, screens, etc. Numerous wood-cuts are given, to which are affixed full explanations, whereby the book becomes a guide to the art and symbolism of this religious system. The book is a valuable addition to our materials for the study of an obscure and difficult subject.—*Das Blut im Glauben und Aberglauben der Menschheit*, mit besonderer Berücksichtigung der "Volksmedizin" und des "jüdischen Blutritus." Von Hermann L. Strack. Fünfte bis siebente Auflage. (München: Beck, 1900; pp. xii + 208; M. 2.50.) Professor Strack states that the murder of a girl in Bohemia in March, 1899, which was attributed to the Jews as a ritual murder, has occasioned the reissue of this book in its present revised and enlarged form. The early editions of this book in defense of the Jews wrongfully accused of these ritual murders have, he declares, brought much obloquy and slander upon him, but such treatment received in such a cause is an honor. This edition is made more valuable especially by its fuller treatment of the general subject of the use and significance of blood in all religions. May it have wide circulation!—GEO. S. GOODSPEED.

Zusammensetzung und Herkunft der Bileam-Perikope in Num. 22-24, von A. von Gall (Giessen: Ricker, 1900; pp. 48; M. 1.50), is a reprint from *Festschrift für Bernhard Stade*. The author of this little pamphlet arrives at results diametrically opposite those of Wobersin (see AMERICAN JOURNAL OF THEOLOGY, January, 1901, pp. 200 f.). After a detailed examination and analysis of the narrative portions of Numb., chaps. 22-24, the author concludes: There were originally two Balaam-narratives, one in J and one in E, each knowing only one blessing for Israel. Both narratives were combined by RJE, so that we find now only one blessing. In these narratives two other blessings from two other different hands were added. To these three blessings of Israel prophecies concerning other peoples were attached. The result of this investigation of the poetical portions of these chapters is that they originated in post-exilic times, and in part even down to the time of Christ. They

are the products of six different redactors, extending through several centuries. Freiherr von Gall designates Wobersin, and with some show of truth, as unscientific; but his own scientific method is open to the charge of being altogether too subjective.—IRA M. PRICE.

Quelques Traits du Jésus de l'Histoire. Deux Études. Par J. de Visme, Directeur de l'École préparatoire de Théologie de Paris. (Montauban: Granie, 1899; pp. 135; fr. 1.25.) In the first of the two studies, that upon Jesus' thought of his death, the author elaborates the view that, while Jesus from the very beginning of his messianic activity foresaw certain death, he came but gradually to see its full significance as a part of his redemptive work. In the second he reviews in detail the work of Stapfer, *Jésus-Christ: sa personne, son autorité, son œuvre*, and criticises unfavorably its method and results. The little book is, in fact, less an original work than a clear and temperate criticism of certain current tendencies in Christology.—SHAILER MATHEWS.

Die wichtigsten Aussagen des Neuen Testaments über die Person Jesu Christi. Uebersichtlich zusammengestellt und nach ihrem Wort-sinn erklärt für Theologen und Nicht-Theologen. Von Friedrich Bechtel, Kirchenrat. (Heidelberg: Winter, 1899; pp. xvi + 275; M. 4.) The contents of this volume do not support the implication of its title. Its arrangement is not clear. Its interpretations are, and that notwithstanding a prefatory declaration that the author would keep himself free from dogmatic or confessional influence, informed throughout with the spirit of Lutheran evangelicism. It adds nothing to our information and certainly nothing to our inspiration.—R. KERR ECCLES.

Das johanneische Christentum, das Christentum der Zukunft. Von Heinrich Kratz. (Berlin: Schwetschke, 1900; pp. 49; M. 0.80.) The author designates three types in the development of Christianity: (1) the "Petrine" type (falsely so called), represented by the Greek and Roman Catholic churches (clericalism); (2) the "Pauline" type, represented by Protestant orthodoxy (dogmatism); (3) the "Johannine" type, represented by the highest there was in the apostolic church, and to be the Christianity of the future (characterized by (a) spirituality, (b) freedom, (c) love). One readily accepts the general position taken by the author, yet is inclined to ask whether Paul has been fairly dealt with, especially in face of the fact that he puts about as much